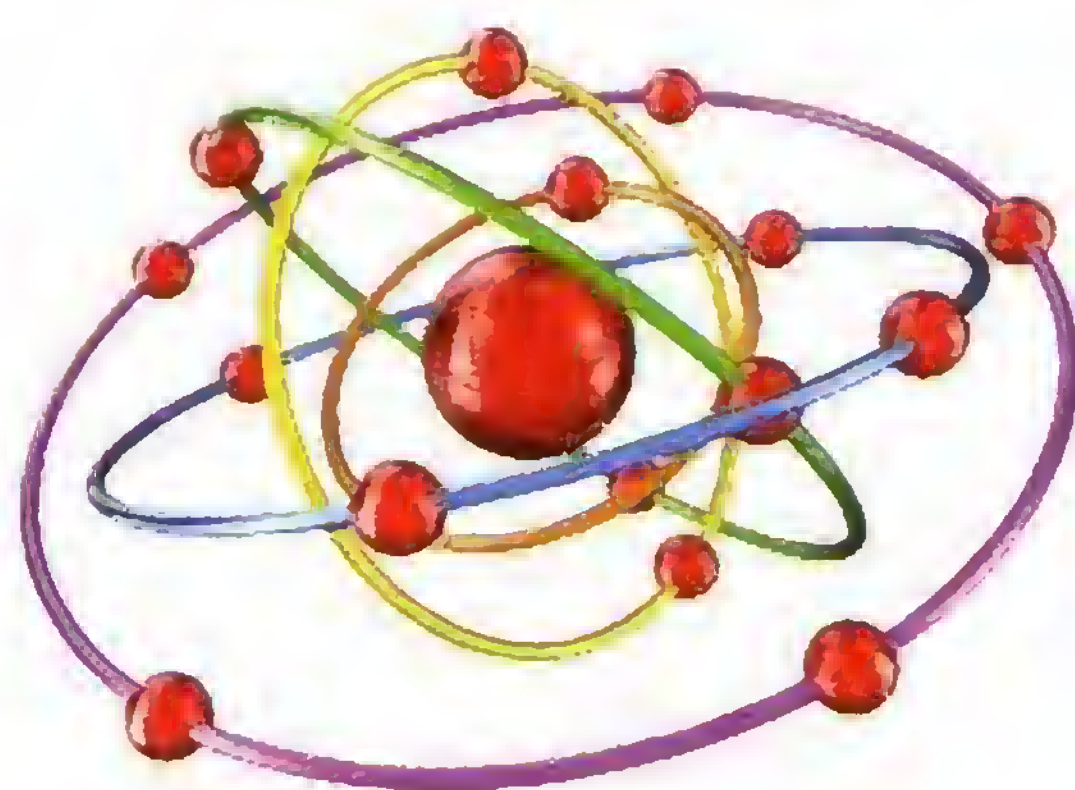

The Unchallengeable

Miracles of the Qur'an

The facts that can't be denied by Science



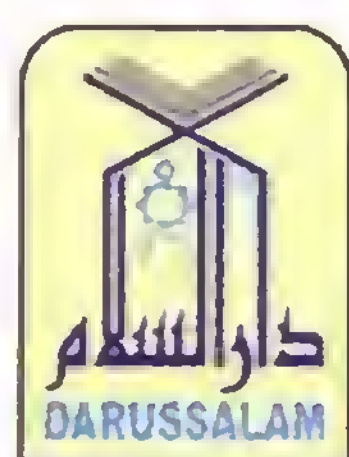
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➔ Author's Note9

Chapter 1 **12**

➔ Introduction to Science in Islam13

Chapter 2 **34**

➔ Introduction to the Concept of Miracle ('Ijaz)35

➔ Superiority of the Qur'anic Miracles Over
Physically Perceptible Miracles39

Chapter 3 **42**

➔ Miracle of the Unseen in the Qur'an43

➔ Battle of Badr.....44

➔ Death of Abu Lahab and Al-Waleed upon disbelief46

➔ Protection of the Prophet from being killed46

➔ Conquest of Makkah.....49

➔ Conquest of Constantinople.....56

➔ Victory and Consolidation of Power on Earth.....60

➔ Ruining of Caesar and Khosrau
and Spending of Their Wealth in the Way of Allah63

➔ Waging War Against the Turks and Non-Arabs.....66

➔ The Prophet's informing us that two groups from among
the dwellers of Hell shall appear after him within this Ummah69

➔ The Prophet's prediction that two powerful
groups from among his Ummah shall fight each other70

➔ The Prophet's death followed by the death of Fatimah73

➔ Death of Umm Haram Bint Milhan75

➔ Death of Abu Dharr Al-Ghifari.....76

➔ This Ummah following the way of
past nations among the People of the Scripture.....77

➔ Breaching of the strongholds of Islam.....78

➔ Racing toward making testimonies and false oaths78

➔ Prophet's mentioning that 'A'ishah would travel to Iraq.....	80
➔ His mentioning of 'Ali's going to Iraq	80
➔ His mentioning of the Battle of Jamal	
➔ that took place among the Companions of Allah's Messenger.....	80
➔ His mentioning that Allah had preordained	
the occurrence of the Battle of Siffin among Muslims	81
➔ The Prophet's mentioning that 'Ammar would be	
killed and that 'Ali was upon the truth	82
➔ His prediction of the killing of Husain	82
➔ His prediction that the Muslims will regard alcohol	
and musical instruments as lawful during the end of time	83
➔ His prediction that there would be competition	
among people over decoration of mosques	83
➔ His prediction that adultery and fornication	
would be widespread at the end of time	85
➔ His prediction that there would be more	
women than men at the end of time.....	86

Chapter 4

88

➔ Historical Inimitability of the Qur'an.....	89
➔ The Flood.....	89
➔ King Joseph	93
➔ People of the Cave	94
➔ Moses' Pharaoh.....	97
➔ Gospel of Barnabas.....	100
➔ Authenticity of the epistles and Gospel attributed to Barnabas.....	102
➔ Discovery of a copy of the Gospel of Barnabas	103
➔ The only manuscript of the Gospel.....	103
➔ Muslims' stand on the Gospel of Barnabas	104
➔ Muslim scholars' stand on Gospel of Barnabas	106
➔ Differences between the Gospel of Barnabas and Muslims' beliefs.....	107
➔ Dead Sea Scrolls	112
➔ Romans' Victory Over Persians	114

➔ Appearance of Fire in Hejaz 117

➔ Appearance of the Fire..... 120

Chapter 5 124

➔ Legislative Miracles in the Qur'an 125

➔ Prohibition of blood..... 126

➔ Prohibition of swine flesh 128

➔ Law of retribution 129

➔ Prohibition of Riba (usury) 131

Chapter 6 132

➔ Numerical Miracles in the Qur'an

➔ Introduction to the numerical inimitability of the Qur'an 133

➔ Soorah Al-Muddaththir Gateway to Qur'an's numerical miracle 136

➔ Extinction of Israel In the context of calculation of numbers and years .. 149

Chapter 7 160

➔ Illustrative Miracles in the Qur'an 161

➔ Scientific Miracles in Man 165

➔ And also in your own selves; will you not then see? 166

➔ Development of the Fetus 172

➔ The Fetus and Human Development Between Science and the Qur'an ... 177

➔ Al-‘Alaqah (the clot) 187

➔ Al-Mudghah (Lump of flesh)..... 191

➔ Bone phase 195

➔ Stage of having muscles (clothing with ‘flesh’)..... 198

➔ Phase of creation and ability to live 201

➔ Labor stage 204

➔ Conclusion: 207

➔ Determining the Fetus' Sex 210

➔ Boy or girl? 217

➔ The Backbone and the Ribs..... 220

➔ Three Veils of Darkness 224

➔ Six Months is the Minimum Period of Gestation..... 227

➔ Birth control	229
➔ Inheritance of Characteristics.....	233
➔ Circumcision	239
➔ Suckling.....	241
➔ What are the components of mother's milk?	241
➔ Benefits of breastfeeding:.....	242
➔ Bones: Factory for Generating Blood	245
➔ Number of Bones and Joints	247
➔ Man is Created in the Best Shape	249
➔ Man's Body	253
➔ Differences in Skin Colors and Their Relationship With Melanin	255
➔ Memory	259
➔ The Heart	262
➔ Heart is the center of understanding	264
➔ The Skin.....	267
➔ Prohibition of Foster Brother (in Marriage)	270
➔ The Forelock.....	272
➔ Personality Identification.....	282
➔ The Coccyx (Tailbone)	284
➔ Fingerprints and Verses of Inimitability	288
➔ Scientific Miracles of Hearing, Eye and Heart	294
➔ Development of optical and auditory cerebral zones:	302
➔ Development of cerebral cortex zone:	303
➔ Effect of speed and altitude on hearing and sight.....	307
➔ Hearing and sight region.....	308
➔ Effect of brain disease on hearing and sight	308
➔ Intermingling of Opposite Sexes	313
➔ A Disease that Afflicts any Woman who Dresses Immodestly	321
➔ Woman Shaking Hands with Man	326
➔ A Woman Having Wet Dream	329
➔ Menstruation	330
➔ Istihadhah (Metrorrhagia)	332
➔ The Substance and Anti-Substance	333

Introduction to Science in Islam

In Islam, seeking knowledge is an act of worship. Worship means submission to Allah in all that He commands and prohibits. Linguistically, knowledge means knowing the reality of something. Submission to Allah, the Exalted, and worshiping Him necessitates knowledge about Allah, though knowing Him physically is impossible for He sees and He is not seen. He says about Himself:

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ﴾

"No vision can grasp Him, but He Grasps all vision. He is *Al-Latif* (the Most Subtle and Courteous), Well-Acquainted with all things."
(*Soorah Al-An'am* 6:103)

It is also impossible that He should have a like Him. He says about Himself:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ
السَّمِيعُ الْبَصِيرُ﴾

"There is nothing like Him; and He is the All-Hearer, the All-Seer."
(*Soorah Ash-Shoora* 42:11)

And He is far above having a partner. He says:



﴿لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

"He has no partner. And of this I have been commanded, and I am the first of the Muslims." (Soorah Al-An'am 6:163)

Then, how can He be known so that He can be worshipped and obeyed? That is the obligation of man. Allah has endowed him with reason and senses with which he can discover Him through reflection on manifestations of the universe and through His wonderful creations and great Signs. Those who are able to make this discovery are the intelligent ones.

The Glorious Qur'an has illustrated manifestations of this universe and invited human minds to reflect on its wonderful creation. It presents an illustration of the Earth, and the mountains that are fixed upon it and the seas that run beneath it. Allah says in the Qur'an:

﴿وَالْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ﴾

"And He has affixed into the Earth mountains standing firm, lest it should shake with you, and rivers and roads, that you may guide yourselves." (Soorah An-Nahl 16:15)

He also says:

﴿أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ۝۶ وَالْجِبَالَ أَوْتَادًا﴾

"Have We not made the Earth as a bed, and the mountains as pegs?" (Soorah An-Naba' 78:6-7)

The Qur'an presents an illustration of the sea and what benefits man is endowed with from it in the following sayings:

﴿وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۚ وَلِعَلَّكُمْ تَشْكُرُونَ﴾

"And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (fish), and that you bring forth out of it ornaments to wear. And you see the ships plowing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful." (Soorah An-Nahl 16:14)

Introduction to the Concept of Miracle ('Ijaz)

The word *'Ijaz* or *Mu'jizah* is neither mentioned in the Qur'an nor has either of them been used by the early authors. Instead, they used the words *Ayah* or *Karamah* until Al-Wasiti chose *'Ijazul-Qur'an* as the title for his famous work.

The word *Mu'jizah* gave new meanings that were defined by speculative theologians to be "something that is extra-natural, challenging and that could not be opposed".

There are conditions for an event to be called a *Mu'jizah*:

- ◆ The event should be beyond human capability
- ◆ It should be extra-natural
- ◆ It should be predicted by a righteous man and come to happen as predicted

It is known in the history of religions that every Prophet had a miracle which he showed to his people and challenged them with in an unprecedented way. Some of the Prophets even had more than one sign as a definite proof that he was sent by Allah; and to challenge his people to bring what was similar to it if they denied it.

Every sign given to any of the Prophets was exclusively meant for his people. The miracle given to Prophet Moosa (Moses) was his staff which he threw on the ground and it became a moving snake; and his hand which turned white without any disease whenever he put it in his armpit. But when he died, his signs were also no more there.





Superiority of the Qur'anic Miracles Over Physically Perceptible Miracles

Allah supported His Prophets and Messengers with miracles that served as testimonies for the truth of the guidance which they brought. However, it should be noted that the miracles that came before Prophet Muhammad, blessings and peace of Allah be upon him, were all perceptible — i.e., they were based upon what superseded what the people were used to. But the miracle of the Seal of the Messengers was intellectual, logical and rhetorical that suited human transformation from ignorance and stark darkness to the state of reasoning and intellectual liberation. If you wish, you can call it the state of human preparedness to accept reasoning and intellectual liberation.

The miracle of the Qur'an is an intellectual miracle that corresponds with the fact that the message of Islam is meant for the entire humanity, and for all times. Therefore, its inimitability fundamentally depends on what is beyond all sciences and cultures. The miracle of this religion is